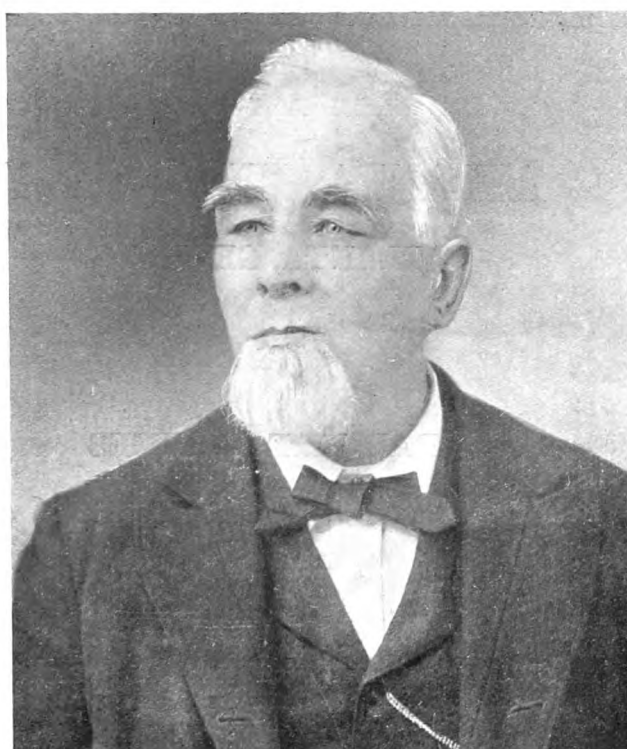
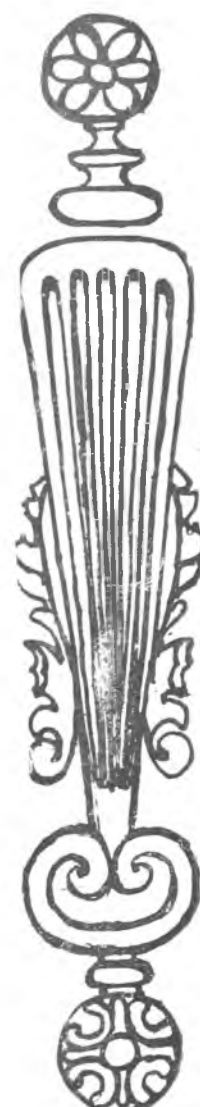
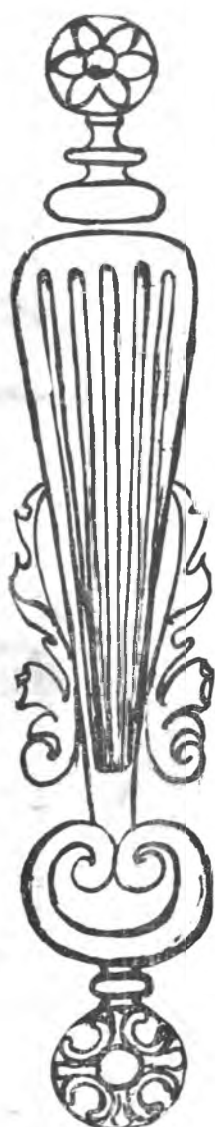


# THE MAROON TIGER

FEBRUARY 1932



REVEREND WILLIAM J. WHITE  
FOUNDER OF MOREHOUSE COLLEGE



## **MOREHOUSE COLLEGE**

**ATLANTA, GEORGIA**

**COLLEGE, SCHOOL OF RELIGION**

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# THE MAROON TIGER

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VOLUME VII

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## THE MAROON TIGER

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## EDITORIALS

### FOUNDER'S DAY

The celebration of Founder's Day at Morehouse College has become an outstanding event in the College calendar. February 18th is the definite turning point of the year. The backward look brings into bold relief the sainted William J. White who, with the faith and courage of a prophet and pioneer, began a movement in education and training that had as a fundamental basis education for the needs of the people—education that would help one to meet and master whatever problems life presented.

The reconstruction period in which he lived and worked had all of the confusion and perplexity of the present, highly accentuated because of the changed relationship from master and slave to man and freedman. The mission, the message, and the method of our Founder in those trying days contain the guiding ideas for the period in which we live, and furnish a program for any college that is seeking to interpret knowledge in terms of the life of the "town and the gown."

A retrospect should make us apprehend the significance of those early days and realize the debt of love we owe, not only to the Founder, but the host of Northern white teachers from the most cultured homes, who believed in our capability and our redemptibility when many thought us fitted for menial tasks only. Had they not toiled and suffered to make permanent schools of higher learning in those difficult days, it would be almost impossible to establish them now. The love and far vision and service of these teachers of early days place upon us an obligation that transcends all payment and makes us debtors of love.

As we do homage at the shrine and bring our tribute of praise, we dare not refuse to shoulder our responsibility. At every turn of the road we hear the ringing challenge, "Who goes there, man or mannequin?" The only sufficient answer is "A man!"

Founder's Day, with its blessed part of unselfish service challenges Morehouse College to conserve abiding values, garner the best in life and motives and make love regnant in human hearts.

The first objective is to secure a feeling of oneness and unity in the midst of a great diversity so that the worth of human personality may be exalted high above material things.

Morehouse College, conscious of its responsibility, pledges itself to contribute its best thought in various branches, but especially in the upturned field of economics and use its ripest minds to make an atmosphere in which all may live a rich, creative, spiritual life.

## SIXTY-FIVE YEARS OF PROGRESS

*In my years of service, I have seen the coarse boy become the talented preacher, the cultured professor, and the wise leader of thousands, and from long and wide acquaintance and observation I am prepared to say that the investment has paid a hundred fold."*

HENRY L. MOREHOUSE.

Sixty-five years ago some Negro young men in Augusta, Georgia, under the leadership of Rev. W. J. White, an educated Negro, organized themselves into a school and wrote to friends in Washington asking for a teacher to instruct them in things other young men were learning in colleges all over the country. In this humble effort Morehouse College had its beginnings.

A little later the American Baptist Home Mission Society assumed the sponsorship of the undertaking. The years move along. The work begun by the Rev. William J. White in Augusta grew into a college presided over by Dr. Joseph T. Robert, a South Carolinian. In 1855 Dr. Samuel Graves, a New Hampshire man, became the second President. In 1879 the school moved to Atlanta. The third President, Dr. George Sale, a Canadian, took office in 1890, and in 1906 Dr. John Hope, a Georgian and the first Negro President, was inducted into office.

One of the most constant and energetic friends of the College was Dr. Henry L. Morehouse, a former Corresponding Secretary of the American Baptist Home Mission Society, and as a lasting memorial to him the College now bears his name. The College is fully accredited. It is one of the six Negro colleges holding membership in the American Associations of Colleges. Morehouse occupies fourteen acres on one of the highest points in Atlanta, virtually joining the twenty acre campus of Spelman College.

The College has a vital history. The value of the plant has grown to over Half a Million Dollars. The endowment has grown to \$320,000.00. The enrollment represents 22 States and 2 foreign countries and is the largest Negro college for men south of Washington, and and the widest geographical distribution of students of any Negro college. From Morehouse have gone out 10 men who are now serving as college presidents, which is more than the number of those now serving from all other Negro colleges combined. Seven of the 10 are presidents of major colleges, namely, Howard University, Washington, D. C., Jackson College, Jackson, Mississippi, Benedict College, Columbia, South Carolina, and the State Colleges in Georgia, Alabama, West Virginia, and Oklahoma. Morehouse also has produced 7 college deans and registrars; 40 college teachers; 3 teachers in agricultural colleges; 21 school principals; 52 public and private school teachers; 128 ministers; 36 physicians and dentists; 7 lawyers; and many in trade, industry and commerce.

In other words, not less than three-fifths of the living graduates of Morehouse College are definitely known to be either preaching or teaching, while at least another fifth are engaged in the work of the medical profession, Y. M. C. A. work, social work, or other lines of definite service.

Thus the work moves on, and the far-flung line of its useful graduates is serving to build up the educational and cultural foundations of our Republic. Where there is human need, there you will find Morehouse men; where the work is hardest, they go. In crowded cities, in country towns and villages; in the mesas of New Mexico and the jungles of South America and Africa, there you will find Morehouse men working. Some of them have seen many years of service; some are young men; but Morehouse College has stamped upon them all the ideal of service, and today that ideal lives and gathers force.

The many living graduates now rendering distinguished service are a testimonial to the quality of the work of Morehouse College and are a good indication of a still greater work which may be done by Morehouse men.

Morehouse College, like all growing colleges, has increasing needs of support from those who believe in education and welcome the opportunity to help themselves prepare for efficient service in a world sorely in need of leadership and inspiration. It now has an emphatic challenge in the fact that the General Education Board has offered \$300,000.00 provided an additional \$300,000.00 is raised by the college. The late Mr. Julius Rosenwald offered to give \$100,000.00 provided Negroes give \$100,000.00. The Alumni themselves have pledged more than \$60,000.00 of this amount. The American Baptist Home Mission Society has pledged \$25,000.00. The sum of \$115,000.00 is therefore urgently needed to secure the conditional gifts of \$400,000.00, thereby increasing the endowment by \$500,000.00.

The field of service of this great southern college is barely touched. Thousands of young men are in need of the opportunities Morehouse affords.

Morehouse is now at the threshold of opportunity for a larger and more efficient service.

Your help is needed to make this opportunity a reality.

### ATLANTA UNIVERSITY GRADUATE SCHOLARSHIPS

Applications are invited for scholarships for the academic year 1932 to 1933. There will be open to candidates eligible for graduate study in the departments of Biology, Chemistry, Economics and Business Administration, Education, English, History, Home Economics, and Mathematics, the following appointments:

1 Scholarship, stipend	\$500
2 Scholarships, stipend	\$300
4 Scholarships, stipend	\$250
12 Scholarships, stipend	\$200
5 Scholarships, stipend	\$100

Applications for these scholarships should be made on or before June 1, 1932. Application forms and further information may be obtained from the Registrar, Atlanta University, Atlanta, Georgia.

A point of etiquette has been brought before the present junior class at Williams College, that is, they must not leave their chapel pews until the opposite Senior pews have been vacated. This is a traditional courtesy.

# SPECIAL ARTICLES

## LINCOLN AND DOUGLASS

Out of the turmoil of America's paradoxical nineteenth century life arose two men, one black, the other white, who transformed our state of chaotic uncertainty into the realm of peace and order, changed our disintegrating union into an integrated whole, and established for the first time in reality that liberty of conscience and action guaranteed to all men by the constitution. They were Frederick Douglass and Abraham Lincoln.

Frederick Douglass was born a slave in 1817 and was reared for ten years upon a Maryland plantation. At the end of this time we find him revolting against the treatment administered to him as a slave. It was then that Douglass ceased to be a slave and became a personality. Imbued with the desire for liberty he escaped to Massachusetts where he received a small amount of formal education.

In 1841, Douglass became a lecturer of the Massachusetts Anti-Slavery Society and toured the United States and England creating sentiment against the evils of human bondage.

James Gregory, one of his biographers has said, "Douglass was not merely a Negro asking for the rights of freedmen, but the developed, emancipated slave going through the country as the embodiment of what the slave was and what he might become. He was not only the thing discussed by the Abolitionists, but the union of the lecturer and his subject."

When we consider that he became the editor and publisher of an Abolitionist paper *The North Star*, that he was Recorder of Deeds in the District of Columbia and later Minister to Haiti, we must be struck with the fact that his whole life was the history of an ever active, free soul attempting to realize itself in a changing environment.

His most effective weapon was that or oratory. Fired by a passionate desire for liberty and justice and moved by a love for his people, Douglass established by his addresses the first signs of living dynamic personality and individualism among Negro slaves.

On the other hand, we have Lincoln rising from poverty and obscurity to a position of lasting memory in the minds of his posterity. The story of his life reads like a romance as it develops from the simple life of a Kentucky backwoodsman to the complicated and extended life of a leader in a crisis. With little formal education, but with the scholar's desire for knowledge and with an ardent desire for justice and freedom in human relationships, Lincoln succeeded in freeing not only the hands of Negroes from their slave masters, but, more than that, he made the first step toward freeing the minds of his own people from those far stronger and more vicious slave masters, ignorance and prejudice.

When we consider Lincoln's contribution to American progress, we always think of the Emancipation Proclamation and of the crisis which provoked it. In that Proclamation, the Constitution of the United States began to have significance, not only to the American Negro and white man, but to the world.

It was that perfect combination of puritan idealism and stern realism in Lincoln which enabled him to

*Please Turn To Page Ten*

## TRADITION ON THE SPOT

*It is not the purpose of this article to criticize in any way, but merely to question certain facts that have stood, due to Tradition. The good around the college is easily seen, but when we swell our chests and say we are doing wonders, we merely set up a big ideal, making ourselves idealistic rather than practical.*

Morehouse College says, "Why worry over the number of students that we have when we have the best" or remember the words, "The Selected Few," ask yourself the question: "Do we have the select?" I see the few, but where are the select?

How do you think 55 students seated in a scattered formation over 350 seat look to a speaker on Sunday morning? Such a horrible sight is due to our method of Compulsory Chapel. Seniors, and Dean's List Men, do not have to attend. Why not compel all or exempt all?

Our teachers seem to be afraid that they will lose their jobs—Afraid they might have to face this hard and cruel world during such a crisis. So they use every precaution possible in trying to hold their positions, namely: via their marking systems. Think of it! Over half of the Freshman Class failed in one of two subjects. Is this fault in the students or teachers? Remember we have the "selected few." Some professors think that if there are three A's there must be three F's; some mark according to classification; some give no A's and no F's. Think of these systems: Are they fair?

Student body—we are too conservative, too idealistic. (Like this ideal democracy, a democracy not practical in its application. So is that ideal indefinable spirit of ours.)

We are afraid of tradition: Many a nation was built by breaking tradition. Cities, states, and nations are breaking certain traditions in order that they might survive during this depression. So, why can't this little institution follow this road to success: via breaking tradition.

Let us ask for more privileges. Why not have dancing in our gymnasium in order that we might get money for the endowment fund, and thus survive. Let us get more for or honorable athletes. Let's play better schools, get more games away from home, better equipment, give not only a certificate for a letter, but live letters and to those who merit such sweaters. Last, but not least, let's get better food for them.

Let us put out a weekly publication, and thus give our readers fresh news, make it more of a student paper rather than a staff publication.

Let us clamor for more than just a symphony orchestra, but a band to play when our boys are losing. A jazz orchestra could make money for us, could entertain us better, because jazz is inherent in us.

Let us have a modern Y. M. C. A. or none at all on our campus. Can't it do more than call cabinet meetings and send delegates off? Can't it be composed of men whose outlook on life is more than a religious one?

Let us have more and better student meetings.  
*See Page Ten*

## CHALLENGE TO COMMON SENSE

American students are constantly exposed to corrosive ridicule and pungent criticism by European students because of their stupidity, their deep-seated ignorance of international affairs, and their lack of taste. For the most part these criticisms and taunts have been polite and slight. Because American students know comparatively little about the agonizing conditions of their country, not to mention foreign affairs. If they do know about the ugly ills of America they have not been aroused to action about them. Inasmuch as American students are superficial, they lack nerve, wisdom and influence. Student opinion is considered squip and prattle in America. Even when students debate, the public looks upon them as entertainers, rather than serious thinkers. When they write, the public discounts their thoughts, because they are "bookish", romantic or fanciful.

Retorts of various descriptions have emanated from American students. By the way, they have pretentiously organized impotent societies to bluff European students. In spite of these spasmodic attempts to stave off reproach they remain apostates of great needs.

It has become a fad or a pastime, especially in the South for white students to subscribe to eloquent programs that involve improving race relationship. It is admitted that such movements should start among students. But, it is disdained that such movements should yield to silly foppery. Nothing has yet occurred that would make us believe that these movements have been sincere. They have halted because they have not seen any work to do. They have shriveled up for want of activity. Yet people die for want of justice, service, and instruction. They do not hear their groans.

Prominent among all student movements in the South is the Interracial Forum. It is founded upon laudable ideals, but ideals without correct social attitudes are treachery and bunk. Since being intact it has accomplished little that would make us proud of it, of it.

The Interracial Forum seems to be a blind gesture. Students who follow it are not frank, aggressive and militant. Their motives are often narrow and selfish. They talk more than they act. In their meeting they always dodge weighty problems, either by relating dry, pointless jokes that are more ludicrous than clever or by citing far-fetched, rainbow allusions. Social problems, however experimental or elemental, cannot be solved in a vacuum. Furthermore, Nordic Southern students are too docile, stolid, and suspicious to be entrusted with the salvation of a minority group. Indeed, they seem to be intellectual vultures feeding upon the Rhetoric of Christianity.

Students attend the Interracial Forum for veiled exploitation. Scholarships and subject-matter for class work seem to be the basic incentives. They seek self-esteem and not racial uplift. Such types would attempt to bribe God with a dip of snuff. Moreover, this organization is intra-racial and not interracial. Only a few white students attend it regularly.

If this is what we consider bettering race relations, then life is a cheat; civilization is a fraud; education is a humbug; and, Christianity is a sob-story. Where do you stand on this question?

EMORY O. JACKSON.

## DO FRATERNITIES JUSTIFY THEIR EXISTENCE?

We live in a world whose dominant spirit is one of progress. Almost unconsciously, we look for growth in plant, we expect development in animal life and evolution in human relationship. Because of this fact, the justification for the existence of any person or thing or group of such has come to be determined by the contribution which each of them makes to the progress of society.

Greek-letter fraternities are organizations, and as such, are subject to the same test by which all organizations are measured. The question has been asked, "Do Fraternities justify their existence on college campuses?" What contribution do they make to the progress of the students?

To some, fraternities are the summation of maldirected energies, incubators of chicanery and clandestine plots, organized foes to moral propriety, and financial parasites. In other words, they are the "Dead Seas" of college life. On the other hand, there are those who realize in fraternities, as they are, the crystallization of certain lofty ideals. They would make fraternities the *summum bonum* of college college life. To this group, fraternities make a contribution to the all-round development of men.

Wherein does the truth lie? Are fraternities really evil influences in our college life? or, on the other hand, do they represent the best in our undergraduate life?

I think the truth lies between these two extremes. Let us see. To be sure, certain practices have become associated with college fraternal groups which are paradoxical to the ideal of progress in human relationships. Now, the aim of all fraternities is to make possible world brotherhood, "to create a secret communion among good men throughout the world, and establish a mutual affinity connecting all them by a similitude of sentiments." But, what do we find when we consider the conditions on our campus?

There are four fraternities represented. In each group there arises something akin to what we call in countries, "nationalism." According to Kirby Page, editor of *The World Tomorrow*, Nationalism is an organized emotion, built on patriotism, national pride and national interest, which attempts to unify the national group. Unity and cooperation are lofty aims, we admit. But the means employed to attain the end defeats the purpose. We assume that the only way to prove our patriotism, our love for our country, is to hate and denounce all other countries; the only way to show our pride and esteem is look with disdain upon other peoples, and that the only way to manifest warm interest in our affairs is to put a "damper" on everything foreign. The result is, we build our power upon the assumed weakness of other countries. In the meantime, we weaken ourselves.

This is what happened to a few of the men exposed to fraternity life! They assume that the superiority of their particular fraternity depends upon the total annihilation of the others and that the subordination of the non-frat man. It is that small class which would give the impression that fraternities afford incurable ills, that they are parasites, that they are electioneering "gangs."

But, mark me, these "wind-jammers" are men who  
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## SEEN AND HEARD



President John W. Davis of West Virginia State College, member of President Hoover's National Advisory Committee on Education, and a Morehouse Alumnus, as principal speaker, opened Morehouse College's celebration of its 65th Anniversary Thursday morning at a special chapel held in Sale Hall.

Following one of the most stirring addresses that Morehouse students have heard in the last few years, President Davis led off an enthusiastic drive toward the liquidation of all outstanding

debts of the college by presenting the school a \$25 check. It was also announced by President S. H. Archer of Morehouse that Mr. Davis had named the school in his will.

The drive for \$16,000 was started Thursday morning by President Archer, when he dramatically told the students that if Morehouse College raised that amount by the first of May, an additional \$90,000 would come into the school's coffers from the Julius Rosenwald Fund and from the General Education Board in New York.

Further momentum was added to the financial effort to clear Atlanta's only college for men from debt, when M. H. Jackson, Alumni Secretary in a fiery challenge roused the local school's alumni to action. President Davis again came to the aid of the school by adding his personal check of \$100 to the growing sum. Three other Alumni did likewise. President Archer then guaranteed that he, personally, would give 5 per cent on the money willed to Morehouse by President Davis until the money was given the school. This would amount to approximately \$1500 annually which would be given by the school's president.

Several pledges were made by both members of the student body and visiting Alumni. Other speakers on the Thursday morning program included P. M. Davis, President of the Morehouse Alumni Association; L. O. Lewis, M. K. Curry, and L. K. Milton.

At 8 o'clock, President Davis delivered a burning message to a capacity audience of Atlanta citizens on "Educational Trends Among Negroes." The speaker in his usual eloquent manner, very interestingly related significant trends of local, national and international events that were a vital influence on the history of education at the time Morehouse was founded, and later during its development.

He pointed out that the vital necessity of insuring the future of private institutions like Morehouse.

The evening of February 5th, Morehouse College, upholding the affirmative side, debated Howard University, who defended the negative side, on the question of "Capitalism as an Economic Organization Is Unsound in Principle." George Harrison and W. E. Harrison, seniors, represented Morehouse; Minnis and Plant, also seniors, represented Howard. The debaters, while brilliant in spots, did not clash on fundamental points. Moreover, they failed to drill to the heart of the question.

On February 10th, Spelman College dedicated the new driveway that leads from the center of the campus to the new library.

The Glee Club and Orchestra returned from a ten days' trip through Georgia and Florida. February 17th.

The Interracial Forum met at Morris Brown College, February 10th. Mr. G. L. Chandler, instructor in the English Department of Morehouse College was the keynote speaker. Mr. Chandler struck fire in his challenging affirmation that the races were not ready to do away with segregation. "Segregation," he says, "has helped us to build up an individualism. This is the element that we need." If Negroes were all grouped together, he said in essence, in a state, perhaps, this could be better realized. The audience interpreted this as the colonization argument. The future of this segregation will be solidarity and independence, but the color line will not crumble.

His speech provoked much "back-fire", and an avalanche of caustic criticism in regard to segregation and the "colonization plan", which the speaker inordinately denied as being his method of solution. If the gods would make mad before they destroy, then they would destroy the listless, nodding, acquiescing Negro. Therefore, they sent Mr. Chandler to make them mad. If so, he really pleased the gods.

*The Campus Mirror*, of Spelman College presented the University Players in Oscar Wilde's comedy, *Lady Windermere's Fan*, the evening of February 6th. The play was staged in the Little Theatre on Spelman's campus. The University Players, an organization composed of students from Spelman, Morehouse and Atlanta University, made a big hit in their first attraction. The acting was superb, the settings gorgeous.

February 10th, the student body voted to bring Philip Randolph, labor organizer and practical economist, to the college as their guest. The date has not been arranged.

February 12th was observed as Lincoln-Douglass Day. Rev. W. H. King, '27, spoke in chapel on the "Significance of Douglass." He scored three points concerning Douglass. First, the building of self-trust was what Douglass fought for. His autobiography is evidence of this intention, the speaker said, "The race needs more men that it can trust."

The second point, the realization of the power of a minority group in the face of the large majority.

The third point, "Douglass believed that there was something to be created in this world that had not been discovered. We must be conceited enough to make manifest in the Negro that which has not been known to mankind." We must be inwardly violent and fearless enough to create a philosophy.

#### CHAPEL CHATS

On January 12th, we had our third monthly lecture by Dr. John Hope, President of Atlanta University, who spoke on "The Development of Higher Education Among Negroes During the Past 25 Years." Some quotations from the address: "One of the interesting results of a few college men and women scattered throughout this country is the fact that Negroes have ceased to be ignorant."

"The great effect of collegiate life during the past 25 years has been to disseminate wholesome ideas."

"A quarter of a century ago freedom of thought among Negroes was in jeopardy. Now, having achieved that liberty through your brothers—be thinkers."

January 13th, 14th, and 15th. Mr. Kenneth Days' report—The National Student Federation.

January 17th. Rev. L. O. Lewis spoke to us on "The Story of Phillip and the Eunuch." He made the following applications: "Here we have a drama in three acts. Namely, race relationship at its best; relationship of student and teacher at its best; relationship of man to man at its best."

On January 24th Rev. Maynard Jackson spoke to us on "Fear." The speaker named fear of life and fear of death as the most outstanding fears. He said, "Miracles are being wrought every day, many of which we cannot interpret. The transformation of man from a weak, cringing individual to a courageous monumental thing of strength is a miracle. Let us have courage."

January 31st, Mr. Thurman spoke to us on "Blessed Are the Peacemakers, For They Shall Be Called the Children of God." He stated that when we think in terms of peace, we think of security. "Only that man is secure who has no fear."

February 2nd, President Archer spoke to us on "The Samsonian Victory." He urged us to get the significance of this statement, "Whom the god's would destroy, they first make mad."

February 3rd, Mr. Thurman spoke to us on "Some Dilemmas of Young Negroes." Our speaker urged each of us to think hard.

On Thursday, Mr. Thurman brought to us a challenging message, "Some Dilemmas of Education." Does it mean that as higher education for Negroes increases Negroes must keep their mouths closed? The following quotation marks the crowning point of this address: "We died, but you who lived must do more than that—you must think. And, ghosts will drive you on!"

Dr. Danby, Dean of Newton Theological School, addressed us on Friday. Quoting the speaker, "Capitalism is breaking down, and Communism is on trial: Our only

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#### ALUMNI BRIEFS

Morehouse College has taken a forward step in the welding together of the men whom it has touched. The spiritual influences which played upon the men of Morehouse in the days of their work here are still the heart, the very life in fact, of the Morehouse program for service.

The Alumni House is a symbol of just this things which the men are wont to call "Morehouse Spirit." Its purpose is single; it is the home of Morehouse alumni when in Atlanta, the headquarters for their contacts, conferences, and whatnot while in the city of their school. The location is 235 Mildred Street, S. W.; the telephone is Main 4757. The latch-string is on the outside and the charge is that a man still have the love of Morehouse in his heart.

The quarters, although temporary, mark the beginning of a permanent Alumni House for Alma Mater. We take for its name the suggestion of an African student, and on a plaque in the mother tongue will appear these words, "My Brothers' House."

Homer Tucker, a former student of Morehouse, has recently been appointed Executive Secretary of the Y. M. C. A. in Beaumont, Texas.

The Morehouse Alumni House was formally opened Saturday evening, January 16, 1932, with a reception to the men now attending the College. To accommodate the large number, the students were invited to come by classes: Freshmen at 7:00; Sophomores at 8:00; Juniors at 9:00; Seniors at 10:00. A short program was given for each group: the men were informally introduced to those in the receiving line; refreshments were served. There was nothing stilted about the affair and the guests felt free to wander through the house and make themselves thoroughly at home. To those of us who *know*, the old Morehouse Spirit pervaded the atmosphere and benignly put its stamp of approval on what promises to be a big thing in the future life of Morehouse and her sons. One could not listen to the fervent singing of "Morehouse College" and "Dear Old Morehouse" without feeling that it was something holy and that it welded a bond which could never be broken. The night will remain an outstanding one in the memories of those privileged to be present.

The House was opened on Tuesday evening, January 19th, to the faculties of the affiliated institutions. The same informality—the feeling that one belonged—obtained.

Ex-Secretary Dent, '26, visited Atlanta and Morehouse for two days on his way to New Orleans. He had the unique experience of being the first alumnus to be welcomed to the new Alumni House.

Rev. Howard W. Thurman, '23, has returned from his trip to the Pacific Coast, where he completed, in the month that he spent in California and Arizona, the heavy schedule mapped out for him by the Pacific Southwest Student Field Council of the Young Men's Christian Associations. This program included talks to groups from sixteen colleges and universities, before which he made from one to seven appeals, three inter-collegiate meetings, three church services (one of which was held in what is the third largest Presbyterian

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## OPEN FORUM

### DOOMED—BUT MUST NOT DIE

Flagrant and poignant criticisms have been rampant on the campus this term. Whether this critical period carries with it an epidemic of discontent we cannot ascertain. Surely there must be confusion somewhere. In every nook of activity eyes have been peering for taint and hokum. Few organizations on the campus have been immune from attack and flout. However, this is no warrant that fairness has prevailed in every instance of censure.

This question has been raised as to whether the Y. M. C. A. has lost its influence on the campus. Influence means power arising from character. It is assumed that Y. M. C. A. means an organization working towards the development of manly ideals. What influence has the Y. M. C. A. ever had?

There was a time when the Y. M. C. A. was looked upon as the center of social control on the campus. It used to maintain progressive leadership. Moreover, people and organizations off the campus used to rely upon it for direction and forward movements.

How did the Y. M. C. A. lose its influence on the campus? First, it has neglected the duties encumbered upon it by a smart and changing civilization. Its inability to stimulate right thinking and develop correct attitudes has left it a victim of a decaying order that was destined to give rise to a new and better order. Hence, static and barren organizations like the Y. M. C. A. had to yield their power to organizations of vigor, of service, and of movement. People no longer support organizations because they promise to do, but because they do. The Y. M. C. A. had more say so than do so. Indeed, people seldom honor begging lists these days. Those people who once gave the Y. M. C. A. liberal donations withdrew their support. The status of the Y. M. C. A. became dismal and precarious.

When the Student Activity Committee was organized the Y. M. C. A. was a participating member. After only a year's membership with the Student Activity Committee it withdrew. The Y. M. C. A. was accused of failing to perform democratic and helpful services to the student-body. It became an association for certain young men. Inasmuch as the Administration of the Y. M. C. A. squandered funds, they flaunted and giggled about their "good thing."

The Y. M. C. A. was condemned as a marvelous racket. With exceptions, of course, there are four major classes of students connected with the Y. M. C. A. There are those looking for scholarships, the conference-going type, the ice cream-eating type and the gudgeons, or suckers. The first three types are usually upper-classmen, while lower-classmen usually fall into the rank of chumps. The first three types pretend that they work for the interest of students when they really use the Y. M. C. A. as a pony for a purpose, which they ride ingloriously to stations of selfish comfort. They pant after fame at the expense of service. They have low appetites, for they are inspired by voracity rather than virtue.

The Y. M. C. A. is dominated by a *laissez-faire* psychology that masquerades under the garb of "it can't be done." When one asks the Y. M. C. A. for decision on

problems it oscillates rather than hew to the core of them. Indeed, it has not been sensitive to the needs and passions of the New Collegian. Moreover, it has not learned that when mountains rise up before it, that it must grow with the mountains.

The Y. M. C. A.'s best selling argument is the personal plunder one. They point to the opportunity to make trips to the Bulls-Eye-Conference, the scholarships given by the interracial forum and the closed monthly ice cream feast. They maintain that since they provide the Freshman social, since they provide a Mock library in Graves Hall, since they conduct Thursday Night chapel, that they do contribute to the "spiritual and moral life" of students. But the Freshman Social is only sweet bait with which to entice Freshmen into their fold. The few borrowed books and the scant peace foundation sheets are not only wasteful, but disgraceful. The library might accomplish a lofty purpose if the material were placed in the main library, because it would at least be seen if not read. Thursday night chapel, in its present state, is but brutal punishment; it is morbid formality that does more injury than good. The reports from conferences are boresome and stagnant. In that, they embrace the same features every year. Such as "we had a fine meeting", and "Mr. Jimmie made a phenomenal speech." Social extortion, sublime mercenarying, and mild racketeering are evils entailed in the system. In that, the personnel are Pharisees of service.

Again, we may condemn the Y. M. C. A. as a donkey hauling the interracial form around on its back. They are gullible, thus becoming flunkies for the interracial form. The interracial forum only meets at Negro colleges.

Let us go into the inner workings of the Y. M. C. A. It has not defined its objectives in intelligible language. It lurks behind such blanket expressions as "being for the spiritual, intellectual and moral welfare of man." These are broad, nominal expressions that are lacking in concrete, specific and serious interpretation. The Y. M. C. A. has not pinned to these abstract terms situations in which they may be realized. Only when these objectives are shown to be accomplished by doing definite things will we be willing to conceive them as being fundamental in our life.

The administration of the Y. M. C. A. has failed to outline a feasible program. It retains a distorted conception of an outworn program that does not fit into our lives. The items of this program are so languid and obsolete that one would not readily recognize them. Such a program assumes the importance of the Y. M. C. A. by virtue of its quiet and careless existence. This program assumes that ideals may be achieved today as they were in the past. The same ideals, we grant, may exist today as in the past, but the methods of realizing them have to be changed.

The "Y" clings to this old-fashioned program because our forefathers used it, and forefathers used it because they did not know any better. It is a program that offers to sell more than the Y. M. C. A. really has in stock to sell. Indeed, it places on the market "spiritual and moral welfare" without being able to produce it.

Please Turn To Page Twelve

## KOLLEGIATE KROSSROADS

The bank of Iowa City having gone broke, the great problem of running a city of 15,000 without any system of banking of any kind is facing the students of the University of Iowa. The problem presented some unique angles, for instance, "How was the proprietor of the coffee shop adjoining the campus to cash a check from home that students presented, if he, in turn, had no place to deposit said checks?"

In retaliation to an order issued by the town of Hanover, New Hampshire, that all eligible Dartmouth students are required to vote, the students of the University attended a meeting where they introduced and passed two bills which proposed the construction of a city hall one mile high and one foot wide, and a wall around the city eight miles high. The citizens had to give in rather than build the two structures.

A recent survey of the physical fitness of the freshmen at the University of Syracuse reveals that 62 per cent do not smoke tobacco, and that 82 per cent do not drink intoxicating liquors, 11 per cent sleep six hours or less, 57 per cent sleep seven hours, while 32 per cent sleep eight hours or more.

Following the suggestion made by the Women's Spartan Club, after it was found that most males were poor dancers, a dancing class has been started at Michigan State for men, under the supervision of the woman's physical educational department.

Professor Copeland, the Harvard Lacedemonian says, "Pretty good poetry is like pretty good eggs."

(We wonder what kind of eggs would correspond with the local poetry found in THE MAROON TIGER.)

A survey at Swarthmore shows that where families have felt the pinch of depression, some have continued their sons at college and have kept their daughters at home.

American students at the University of Amsterdam are able to drink and chat after the one o'clock curfew has sounded without fear of rule breaking. This privilege is only given to American students.

In an annual report to the Chancellor, Dean Bliss of N. Y. U. Engineering School, stated that specialized engineering makes teaching difficult and that more time should be spent on fundamentals. z

Dr. Poteat, speaking before an Emory student meeting, declared that a world-wide protest against Japan in the form of an international economic rebuke involving withdrawal of trade and credit would be more effective in forcing that country to cease her militaristic policy.

An appreciation of Rare Wines and Liquors is not a motto or subject of some confirmed drinker, but is the name of a new course being offered at the University of Paris. So far, no one has cut a single class.

A prize winner at a recent masquerade ball given at the University of Toronto was dressed as Mahatma Gandhi with loin cloth and all. (We would like to know if he had the goat.)

## BOOKS IN BRIEF

THE NEGRO AUTHOR, by *Vernon Loggins*, Instructor in English, Columbia University.

Mr. Loggins has given us in this very excellent study of Negro literature a new insight into the vicissitudes and achievements of the Negro author. His purpose is not the mere chronological statement of Negro literary productions, but to stimulate the embryonic writer to struggle against all obstacles to preserve his rich, artistic heritage.

The actual history of American Negro Literature has not been told. The end of the nineteenth century proved to the world that the Negro had a literature that had been one hundred and forty years in the making. The eighteenth century called Phillis Wheatley a "poetic oddity", but now we know that she gave expression to her great emotion of gratitude for good treatment by her owners. Francis E. W. Harper, Vassa, L. B. Haynes, Albery A. Whitman, William Wells Brown, and Crummell are almost unknown to the world today. Should they not be known? They wrote in the North, where they had freedom, in a sense. Their struggles were greater than those of the present-day Negro writer, and the true value of their works can only be found as recorded by the unbiased, diligent historian.

The Negro author's literary heritage was born in the South. All the repressed, belligerent or pacifistic emotion burst into the characteristics, well-known "folk-songs." After the Negro was freed from physical bondage, the chains of economic bondage fettered him. The new emotion emanating from a new situation burst into the "blues" songs. Modern authors have recognized this rich treasure chest of material on every theme of human activity, and have drawn from it. Evidences of their recognition are shown by the themes of Langston Hughes' *Weary Blues* and James Weldon Johnson's *God's Trombones*.

The Negro's native expression is probably America's greatest artistic heritage. Can the young, tenacious, undaunted Negro author prove himself worthy of it? The Negro has written no enduring masterpieces, but his work at least shows tenacity of purpose. If he could survive great periods of degradation with a "jubilee" spirit, he can survive modern obstacles. Schuyler, Hughes, and Cullen have overcome the "rejection slip demon" and so can others. The Negro author has sought and still "seeks the mountain top." He will use his heritage to the best advantage and it will inspire him to "rise and shine" in contemporary American literature. (Columbia University Press, New York, 1931.)

—C. C. GAINES.

## I DIDN'T KNOW—(SHE SAID)

By C. S. BUGGS

I didn't know you cared for me,  
When other's lips I touched.  
I couldn't see that you were praying  
At night, when things were hushed.

I didn't know you sang those songs,  
Because you loved me so.  
And things I did, I now regret,—  
You see—I didn't know.

## IN THE TIGER'S PAW

The current basketball season at Morehouse was opened January 15th with Talladega furnishing the opposition. The inexperienced Morehouse team was meeting in Talladega practically the same outfit that represented that institution last year; hence, Talladega was quite a favorite as only three of the Maroons had ever been in a varsity game. In the initial game, everyone was surprised to see such a tight defensive game by the midget Maroons. They baffled the taller and more experienced 'Degans to the extent that the Maroons were leading at the half, 11-6.

The second half found the 'Degans stressing defense more instead of trying to use an offense that would break their opponent's defense; this system worked quite well, and when the whistle sounded the Maroons had opened the season with a 17-15 victory. Buggs with six points was high scorer for the day, while Long for Talladega ran a close second with five.

The second game was similar to the first with the Tigers taking the lead and maintaining this lead during the first half with the entire team contributing at least one point, thus accumulating a 15-5 lead for the Tigers in the first half. The 'Degans' forged into lead however, near the close of the game, but the offensive machinery: Smith, Archer to Buggs, got busy and ran the Maroons in the lead just as the bell sounded. The final score being 22-21. Buggs with 13 points was the ranking scorer and main cog in the Morehouse offense. Pitts with six points was high point man for Talladega.

The third game and first defeat of the year was administered by the Wolverine from Morris Brown. This team of many star performers held all would-be Morehouse scorers well in check with the exception of Buggs who scored 15 of the team's 23 points. Hamilton contributed four free throws, which ended the Maroon's scoring with the exception of two other goals, one made by Archer and the other by Smith. Reed, Roberts and Bradley were the bulwarks of strength in the Purple machinery.

On January 25th, the team journeyed to Tuskegee to encounter the Abbottmen two games, but the Abbottmen fought a steady game, and in each encounter they came from behind to win. The first night, the Tigers led at the half 11-13, but were overtaken and consequently lost, the final score being 35-26. The Morehouse chances were blasted when Archer, co-captain and leading scorer, fouled out after having amassed for his team 17 points, this was without doubt the best performance given by any one individual in the conference as he not only dropped baskets from all angles, but was quite busy in taking the ball from the opponents back board. Smith and Williams were ranking scorers for Tuskegee with eight points each.

The following night, the Tigers again took the lead with Archer, Smith and Chenault finding the basket from long range and when the horn sounded for the half, the Tigers had a five point lead, but this was not long lived as Charles Smith and Williams both broke loose for Tuskegee, netting for themselves 13 and 15 points respectively, and at the end they were on the long end of a 43-36 score.

The next morning a practice game was played at

Montgomery with Alabama State, the final score being 23-22, Alabama. The low top to the gym took all long shots out of the game, plus the fact that the officiating was bade,—oh, very bad as one might see from the fact that 11 of Alabama's 23 scores were free throws, many of which were technical fouls, because the official was not particularly fond of Georgia deportment. Archer with six points was again ranking scorer for the Maroons.

The worst defeat of the season was administered by Coach Archer's Clark Panthers. It is said two former Morehouse students have coached teams which defeated their Alma Mater—well Archer makes three, as the Reeves, Stout, Johnson, Long, Roy combination was too much as they defeated the Maroons 31-16.

At Talladega, the team continued to decrease its winning percentage by dropping two contests, the first 20-36, and the second 13-23. J. Pitts working as pivot for the 'Degans was quite successful in guiding his team into early leads which were never overtaken. On their return they were met by Tuskegee and the Abbottmen continued at their usual clip and beat both games in the Morehouse Gym, the score for the initial game is not obtainable; the second was 22-25. Tuskegee.

The score by games:

Morehouse	17	Talladega	15
Morehouse	22	Talladega	21
Morehouse	23	Morris Brown	30
Morehouse	26	Tuskegee	35
Morehouse	36	Tuskegee	43
Morehouse	22	Alabama	23
Morehouse	16	Clark	31
Morehouse	20	Talladega	36
Morehouse	13	Talladega	23
Morehouse	25	Tuskegee	27
230			

### Individual Scorers:

Archer	64	Cabaniss	10
Buggs	63	Pleasant	5
Smith	45	Mathis	4
Hamilton	23	Dunn	1
Chenault	15		

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 Dramatic like Maisie  
 Brilliant like E. Thomas  
 Dependable like Colston  
 Humorous like Buggs  
 Form like Drew  
 Hair like Milton  
 Head like Driskell  
 Feet like Jeffries  
 And neat like Days.

## SCIENCE AND MATHEMATICS CLUB

The Science and Mathematics Club held their annual Initiation, February 1, 1932, at which time the following men came into the club: Messrs. H. Chenault, W. N. Jackson, Scott Barrett, T. Ledbetter, L. A. Murphy. After the initiation, a very interesting talk was delivered by a former member, Mr. E. W. Hope. The talk concerned his stay in Brazil.

Our new business manager, Mr. R. M. F. Charles, has already begun to plan for the "Second Annual Exhibition" which will be held May 28-June 1. All members have already begun to outline their individual exhibits. We are looking forward to a greater success this year than last year.

HENRY J. JACKSON, *President.*

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## GRADUATE WORK:

To meet the growing demand for more opportunities for advanced study, Atlanta University in cooperation with Morehouse College and Spelman College is offering graduate courses in Biology, English, History, Economics, Education, and Mathematics. All courses have the same standard and corresponding credit value as during the regular academic year.

## THE LIBRARY:

The new Atlanta University Library,—erected on a block of land now owned by Atlanta University at the south end of Chestnut Street, between Spelman College and Morehouse College—with a seating capacity of 600 and a volume collection totaling 4500, will be ready for use this summer.

## ALUMNI BRIEFS

*Continued From Page Six*

Church in the United States) five conferences of general Y. M. C. A. and Y. W. C. A. and church groups, five other public meetings, a radio talk at Pasadena, and the annual Y. M. C. A. student conference at Asilomar. Mr. Thurman spoke on an average of three times a day. We wish that space would permit the printing of some of the many fine things that have been written and said of him by people with whom he came in contact. Here is one excerpt from a letter to President Archer written by Mr. Landram, the Field Secretary of the Council: "Many of our leaders feel that he has made the most significant spiritual contribution of anyone in recent years. . . Students and student leaders have been most appreciative and enthusiastic and there is a unanimous desire to have Mr. Thurman with us again whenever there is opportunity. . . In it all I feel that Morehouse and Spelman Colleges have extended their influence throughout the Pacific Southwest in releasing the sources of understanding and spiritual renewal through the person and message of Howard Thurman."

## TRADITION ON THE SPOT

*Continued From Page Three*

Let us ask for more consideration in regard to what chapel programs we are compelled to attend.

Last, but not least, fellows: let's talk, write, preach, and ask for what we want, and as sure as a continuous dropping of water wears the biggest stone away, so will such come to pass.

M. J. WHITE, '33.

## LINCOLN AND DOUGLASS

*Continued From Page Three*

unite the idealists of the North and the practical business men of the South. With force of character, with strength of conviction and rugged scholarship, Lincoln gained the confidence of his people and succeeded in establishing personality as an end in practice as well as in the theory.

Lincoln is significant to me for two reasons. First, he proved that poverty is not necessarily a barrier to success; and secondly, he made explicit the fact that

*They are slaves who fail  
To help the friendless and the poor  
They are slaves who fear to be  
In the right with two or three.*

As Frederick Douglass said, "He proved that a Government that could give liberty in its Constitution does have the power to protect liberty in its administration."

## CHAPEL CHATS

*Continued From Page Six*

hope is to bring down to earth the Star of Bethlehem."

Rev. B. T. Harvey, Sr., ex-pastor, Trinity Baptist Church of Williamsbridge, New York, brought us a burning message on "Peace and How To Secure It" on Sunday, February 7th. Rev. Harvey advised that the best way to get world peace is to acclaim and live the life of Jesus Christ.

On February 9th, we were addressed by Rev. Harvey Smith, an Alumnus of Morehouse College. He urged his hearers to leave the crowd for there are great things of spiritual depth to be found at the top capable of repudiating an inferiority complex.

February 1st, Dr. L. P. Jacks, educator, journalist, and lecturer, spoke to a group of students and teachers concerning the problems of life, of education.

## DO FRATERNITIES JUSTIFY THEIR EXISTENCE?

*Continued From Page Four*

would be trouble makers in heaven! The vast majority of fraternity men see something more than social prestige and self aggrandizement in fraternities. To them the fraternity affords a means of expressing in a united, organized manner the desire for a higher type of scholarship, a higher standard of moral values and a means of all-round manly development.

Thus, we emphasize scholarship, we strive for character building, we make the individual the end in himself and not a means. Again, we work for that unity of brotherhood which transcends the narrow bounds of a chapter roll or of a particular group.

Yes, fraternities have their faults! But, if unity and cooperation are essential to progress, if the cultivation of true friendships is necessary to the highest development of personality, if scholarly attainments are prerequisites to social evolution, are not fraternities among those organizations which make contributions to the progress of our students?

We measure mountains by their peaks, not by the rivers, and valleys that struggles that struggle at their feet." How will you measure the fraternity?

M. K. CURRY.

# WIT AND HUMOR

## WELL, WELL, WELL C. S. BUGGS

Stewart: "Were you kicking about flies in the dining room, Mr. Harrison?"

Harrison: "No, I was just knocking them about with my hand."

First Mechanic: "Have you any four-volt two-watt bulbs?"

Second Ditto: "For what?"

First: "No, two."

Second: "Two what?"

First: "Yes."

She: "Is that the moon up there?"

Blake: "I don't know, I'm a stranger here."

A man was rung up at his office and told that his mother-in-law was being attacked by a mad dog. He went on smoking and said: "Why should I worry about what happens to a mad dog?"

Babe: "Do you know anything about flirting?"

Cornett: "I thought I did, but she married me."

Sympathetic Old Lady: "Ah, my poor young man, life is full of trials."

Sam Johnson: "You're right ma'am. What was you tried for?"

Beckett: "I've been in love with one girl ten times."

Jennings: "That's nothing. I've been in love with ten girls at one time."

Foster: "I had a date with your girl last night."

Talley: "No fooling?"

Foster: "Not much."

Rudy: "If you don't marry me I shall not care to live."

She: "And if you did. I shouldn't."

Irate Parent: "When that young cub who's paying you attention comes here again, I'll sit on him."

Daughter: "Let me do it, father."

First Filly: "Your Scotch boy friend answers letters promptly."

Second Filly: "Yeah, I told him the government might raise the postage to three cents any day now."

Pug: "You look like something I don't know nothing about."

Jeff: "It must be Correct English."

Father (after hearing from the nurse that there was a new member added to the family): "What will it use, a razor or lip-stick?"

The Three Flights Up Trio will now render a song: "Here Take Back Your Necklace, She Said, My Neck Is Turning Green."

## WOULD YOU LIKE TO KNOW

That 35 sofas have been chilled since The Glee Club has been on its tour of the Southland? Of course, "Sambo" Johnson has been trying to warm them, but his line has been crossed too many times, and now he can't raise any girl's temperature.

That The Great S. K. Curry, exponent of extra-parlor activities, was caught buried 'neath the theories of Kant and Schopenhauer on The Philosophy of Love, then trying to execute these writings in Spelman's Dining Hall on Sunday afternoons?

That not even the Great God Pluvius (god of rain) could wash Clesta Jennings away from Spelman when he was swapping lies with Miss E. T.?

That even with the installation of six new showers in our Collegiate Hall, that Luke Murphy still insists on washing his feet in fire-buckets!

Rev. Shell received a 'phone call last Sunday afternoon, and put on a nonchalant air by trying to look bored?

That Link carried four fellows to "81" Theatre so they could praise him for his recent acquisition, namely: Princess Wee-Wee?

That Papa "Slu-Foot" Blake can now lay his dogs on a Chevrolet mat? By the way, Scrotchings, they tell me that if your shoes wear out. you'll be on your feet again.—So long, Pal.

That the Great Hermit, the Man of Self-control, Rev. Sanders, came in with a tiny handkerchief full of teeth, as concrete evidence of his argument with "Cooledge" Hill, that he could be a red-hot lover if he wanted to!

That Doddy Milton is about to lose his ball-and-chain? She says "Sambo" Johnson, Houston and Smith can beat him talking. Well, anyway, it's a break for the night watchman. So long, Polie.

That Buggs proved to have the biggest heart when he staggered out to the little lady's home under a heavy load of Nunnalys, declaring her his Valentine? Why all this Buggsie when you get 'phone calls from Morris Brown, and like 'em?

Again we bring you news of loves and griefs of these "yes men" through the courtesy of Dirty Gossip. Without the special permission of the ham-and-egg lovers, we broadcast every month over a miscellaneous hook-up and eleven shake-downs—and through your own station, GWWI (Guess Who Wrote It). Now, to all of you who furnished this information—Thank you! And, until next month this time—Thank You.

Nervously,

I. M. Mike.

I. M. Ike.

### IRONY

You would think  
(When you are without it)  
Love were glorious—  
Even as the sun;

You might sigh  
In your loneliness:  
"Ah, love is sublime,—  
Sublime as the stars."

In your mad  
Rapture, you shout:  
"Love is Godly,—  
Infinite, and Perfect!"

But it isn't,—  
It is Life.  
And Life  
Is often  
Hell!

G. L. C.

### SUNKEN JEWELS

My heart is like a treasure box,—  
In it are jewels rare;  
But, true, my gems will turn to rocks  
If life continues bare.

G. L. C.

### CRUEL PHANTOM MINE

Again her face, her eyes, her hair,  
Into my dreams come stealing there.  
A flicker—then a faint sequence;  
Her smiles awake my drowsy sense.

A phantom! But why haunt me so?  
Of all the things, could I do more?  
I gave my love, a sacrifice,  
Alas, unto a heart of ice!

BUGGS.

### SENTIMENT

A picture here upon way wall.  
Simple? Yes, but yet withal  
Its modest and simple greca—  
Deep in my heart, has its own place.

BUGGS.

Professor A. E. Hall, head of the chemistry department, has been appointed acting Dean of the College of Arts and Pure Sciences at the University in place of Dean A. L. Bouton, who is leaving for Europe on a Semi-Sabbatical leave of six months.

Co-eds at North Dakota Agricultural School find plenty of time for meditation and study if they are unlucky enough to fall in one subject. A new ruling forbids any seeing of visitors or any receiving of calls during the hours of 7 to 10 on all nights of the week.

### DOOMED—BUT MUST NOT DIE

*Continued From Page Seven*

Regardless of the illuminating defects, the Y. M. C. A. can generate wholesome values to the student body. Hence, the Y. M. C. A. deserves to live, but it has no right to live as it is living now. It cannot live a vigorous, useful life this way. Although the fault is not entirely in the Y. M. C. A., the present administration is apparently incapable of steering it into safe waters. No administration is wise that represents that music made by the clinking of spoons against ice cream saucers, is the sweetest chord ever played. So insensate and indifferent is this administration that it fails to cultivate gainful friendship. However these are trade marks of bad administration.

Other organizations on the campus which engage in similar pursuits as the Y. M. C. A. have not given the "Y" generous cooperation and assistance. When they lose controlling stock in the "Y" they lose interest in it. In other words, they enjoy leading, but will not be led. The test of a leader is his ability to be led, when it falls his lot to be led. They remark, "We can't throw our time away for them, or what's in it for me?" What prize can I get for myself? Finally,

"Just for a handful of silver *they* left us  
Just for a ribbon to stick on *their* coats."

For the most part the student body has not given the Y. M. C. A. a square deal. If the administration of the "Y" is guilty of egregious errors; then sagacious and capable students ought to align themselves with the "Y" in an effort to exterminate the ills in it. Only a few students have been sympathetic enough to secure membership with the Y. M. C. A. It is exceedingly difficult for the "Y" to operate without members, money, and mentality. It seems that

"In this world who can do a thing, will not  
And who would do it cannot,  
And thus we have men struggles."

The question becomes simply this: "Shall we have a reorganization of the "Y" or shall we have obliteration?" Progress recommends reorganization, intelligence demands it, and wisdom pleads for it. However, an incompetent regime might offer a speedy destruction to the vitality of the "Y" Unless reorganization takes place, the Y. M. C. A. will be like the ship that never would have wrecked, if the captain on board had heeded the suggestions of his crew. The Y. M. C. A. has been doomed, but it must not die!

EMORY O. JACKSON.

The Morehouse Glee Club sang Thursday evening, January 14th, before the Second Southwide B. Y. P. U. Conference in the City Auditorium, Atlanta. Of their singing, Mr. Lambdin, Secretary of the B. Y. P. U. Department of the Sunday School Board of the Southern Baptist Convention, writes, "We were very happy indeed to have your Male Chorus sing for us in the Southwide B. Y. P. U. Conference. Their performance was superb in every way."

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